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THE

MISSIONARY MAGAZINE

AND

Chronicle.

CHINA.

We devote our present number to an extended and accurate report of the measures adopted by the Directors of the London Missionary Society, for bringing before the Christian public of the Metropolis, the solemn claims of Providence on behalf of the perishing millions of this mighty empire; and our readers will be gratified to find that the appeal to the compassion and liberality of our churches has not been made in vain. The special contributions we now report, exceed £3,000, which, as the *first-fruits* of Christian zeal, we regard with pleasure and thankfulness.

Several of the Society's liberal and faithful friends in the country have promptly responded to the application of the Directors, by their individual contributions; while others (of which our Bristol friends afford a noble example) have only declined this method of rendering their willing aid, for the yet more effective measure of a general special effort in their several localities.

By these demonstrations of cordial concurrence in their contemplated extended efforts for China, the Directors are greatly encouraged; and they trust that all the proceedings of the Society, in this great and solemn undertaking, will be marked by the spirit of devotion, no less than zeal, "deeply conscious that the best concerted plans, and the most strenuous exertions are powerless without the accompanying grace of the Holy Spirit."

On Tuesday evening, Jan. 3, a Special Meeting of the members and friends of the Society was held at Surrey chapel, for the purpose of uniting in thanksgiving and prayer, with reference to the present opening for the introduction of the Gospel into the Chinese Empire. The Rev. James Sherman read the Scriptures and prayed; after which, the Rev. Dr. Burder delivered an address, in which he gave a concise and interesting view of the rise and early progress of the Society's Mission in China, through the instrumentality of the late Drs. Morrison and Milne; and drew a striking comparison between the past and present state of that great country, as a field of missionary exertion, showing the facilities now afforded, by the Treaty of Peace, to the churches of Christ, for the fulfilment of their long-cherished desires on its behalf. The Rev. George Collison offered prayer; and a second address was delivered by the Rev. Dr. Morison, in which he exhibited the position of China at the present time, and the powerful claims of its unnumbered myriads sunk in spiritual darkness, on the earnest prayers and greatly enlarged liberality of the friends of Missions, especially those belonging to the London Missionary Society, on whom the honour had devolved of being the first Protestant labourers in this vast field. The service was closed in prayer, by the Rev. John Hunt. The spacious chapel was crowded with a highly respectable congregation, who appeared deeply interested in the solemnities of the evening.

A public meeting of the Friends and Members of the Society was held at Exeter Hall on Tuesday evening, the 17th ult., to adopt measures for strengthening and extending the Society's Chinese Missions. The weather was very unpropitious, but such was the intense interest awakened in reference to the important object for which the meeting was convened, that an hour prior to the time appointed for its commencement the large room

was crowded with a highly respectable assemblage. The chair was taken, a few minutes before six, by W. T. Blair, Esq., of Bath. The services were commenced by singing, after which the Rev. Dr. Henderson invoked the divine presence and blessing.

The Chairman then rose and said, We are assembled this evening for the purpose of adopting measures for strengthening and enlarging the Society's Chinese Missions; and I think you will agree with me, it would be difficult to conceive of an object more interesting or more important that could by possibility be submitted to the consideration of a Christian audience. For myself, I do feel that the occasion is exceedingly interesting and gratifying, owing to my long connexion with this excellent Society, and my intimate acquaintance with many of its most valued Missionaries, and most interesting scenes of labour; and from my having been privileged to aid the Missionary enterprise in early days, when it was comparatively little known, and, I fear, not unfrequently neglected and despised. Through the great goodness of God, the sound of war has ceased; the earth is again at rest; and the vast empire of China, with its teeming millions, closed for generations against the progress of knowledge and the light of Christianity, is at length thrown open to us.

Now, though it becomes us to speak with great diffidence regarding the ways of Him whose paths are in the sea, and whose footsteps are not known, yet so evident, to my mind, is the finger of God in these transactions, that I think we might appeal to the sceptic and ask, for what purpose it could be that our vast possessions, in both hemispheres, have been given to a small island in the Western Ocean? We might ask him, if it were reconcilable with any theory, or any rational idea of a superintending and benevolent Providence, that we should be thus exalted among the nations, in order that human pride and lust of power should be gratified in possessing a superiority of national glory and aggrandizement unrivalled in the history of the world? But, whatever might be the answer, the Christian knows that this country has been selected as the depository of power and influence, that she might be God's almoner in scattering the seeds of virtue and happiness throughout the world, in undoing the heavy burdens, in breaking every yoke, and letting the oppressed go free; and, above all, that she might be, as we humbly trust she is, the very anti-type of the Apocalyptic angel, flying through the midst of heaven, having the everlasting Gospel to preach to all nations, and kindreds, and tongues. This, I firmly believe, is our high and distinguished calling, as I am sure it is the strength and glory of our land: and if we are not false to ourselves, and recreant to all that is true, and noble, and lovely, and of good report, it will bear us, I believe, like an ark above the waters of strife, and prove the munition of rocks, and the wall of fire round about us, more impenetrable in the day of trouble than bulwarks of brass, or the shields of the whole earth.

Though there is certainly much to deplore, and even much to fear, in some of the social and ecclesiastical or religious relations of our country, yet at the same time it is to my mind a cheering sign, and an omen for good, that there is in so many of the churches a growing disposition, particularly manifested of late, not only to extend the arms of mercy abroad, but to draw the bonds of brotherhood more closely at home. I am not more assured of my own existence, or of any truth of Christianity, than I am of this fact, that the blessing of God can never be expected to rest pre-eminently or largely upon any church or individual who is found systematically slighting what I would term the last and dying injunction of the Redeemer to his followers—to love one another, and that, not in name and in tongue only, but in deed and in truth. I rejoice that the churches in connexion with this Society, so far as my observation and information go, are forward in the cultivation of both these branches of love, and I think it is no bad sign of moral strength in them. And in reference to the providential opening now presented to us in China, there is, I think, a peculiar propriety in their taking the lead. They were the first to enter this field of labour, I believe, about forty years ago; and were they now to draw back, or even if they were not foremost in advancing, after the long preparation they have made, and the tokens of approbation which they have received, they would undoubtedly tarnish all the honour which they have gained from the unwearied zeal and success of those devoted men, the Morrisons, the Milnes, and the Medhursts, who have so long laboured patiently as pioneers in the field, in the hope that others would enter into their labours. If the spirits of just men made perfect can be supposed cognizant of what is passing here below, may we not imagine such of those noble men to whom I have referred as have already entered their rest, are now looking with anxious solicitude to see if their brethren are preparing to redeem the solemn pledges which have been given to prosecute the Missionary enterprise in the scene of their former labours?

Nobly do I conceive the Directors of this Society have redeemed their pledge, and done their part, in resolving to send out ten or twelve additional Missionaries to China in the course of the next two years; and they are now preparing to make an appeal to the sympathy, the liberality, and the prayers of the churches to sustain their efforts. That their friends now present, and those throughout the country, will promptly and generously respond to the call, I cannot and will not doubt; and feeling assured that you will be urged to it this evening, with all the fervour and zeal that may be expected from the character of the gentlemen by whom I am surrounded, it is quite unnecessary for me, in an opening address, to attempt to press this subject at any length upon your attention. The opportunity is most propitious; the temple of war is once more closed: as at the first advent of the Redeemer, the world is at peace, as if waiting to be blessed, and a highway is prepared for the heralds of salvation to go forth to all lands to proclaim the acceptable year of the Lord. We seemed placed by the hand of God himself at the very door of China, for the purpose of dispensing the blessings of both worlds—the felicities of time, and the salvation of eternity. Oh! let us not desert our post, or prove unfaithful to our trust! but rather let us seek to take a most comprehensive measure of our position in all its high and holy claims upon us,—the glory of God, the command of Christ, the wants of the world, our own means and opportunities, our responsibilities and our mercies,—and, then, looking to Him to guide and bless us, let us seek to give ourselves in apostolic ardour and self-denial to the Missionary cause.

The Rev. Dr. Leifchild, in moving the first resolution, said, I congratulate you on the somewhat singular circumstances and object that have called us together this evening. We are not met to deplore the failure of Missionary enterprize in any direction; the blessing of God has been eminently bestowed on this Institution—he has blessed it in all places: in some more than in others, but actually in all, and his smile is yet resting upon it. Neither are we met to mourn over any serious decline in our revenue, notwithstanding the disastrous state of public and commercial affairs, calling upon us in so many ways to retrench our expenditure, and to extend the hand of relief to our indigent fellow-countrymen. But the Missionary spirit has prevailed against these impediments, and, I trust, will effectually surmount them. Nor are we met merely to renew our exertions, on the same scale as formerly, with increased vigour; but to consider the new direction which Providence seems to be giving to our endeavours, in opening a way for our peaceful intercourse, for the first time during a long history, with the inhabitants of the largest, and, in many respects, the most extraordinary pagan empire on the face of the globe. We are met to listen to and obey that voice, which seems to say to us, "Now, I have set before you an open door." I think the Directors have been perfectly right in calling our attention at once to this great object, and in urging us to renew our exertions to provide for meeting the crisis that is before us. The resolution which I have been requested to move is the following:—

"That this meeting, consisting of the members and friends of the London Missionary Society, most cordially unites with the Directors of that Institution, in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities, secured by the treaty of peace, for the introduction into that vast empire of the multiplied and invaluable blessings of Christianity."

No man, I think, can blame the Directors for promptitude in this matter. If they had waited to see what might be the issue of our access to those ports, before they called us together, they might have been chargeable with inattention to the objects of the Institution, and to the credit of the Institution itself.

This Society has for many years been seeking the salvation of the inhabitants of China, at a vast expenditure of toil and exertion. Her devoted Missionaries formerly engaged in this service acquired the difficult and complicated language of the country; they laboured to instruct the inhabitants on the coasts, and submitted to the most painful privations, and the most humiliating and degrading customs, for that purpose. In that work they perilled their lives, and it may justly be inscribed on their tombs, that they were martyrs for the welfare of China. Through them, the Society has given to the natives of that empire a translation of the Scriptures into their own written and universally understood language. For years it has been storing up the seed of evangelical truth for that soil, whenever it should be ready to receive it; and now that the fields seem to be opening, and labourers are invited to enter and sow that seed,—not to have provided for the emergency by having qualified men at their posts for the purpose, would be to insult the memory of departed Missionaries, and to repudiate the efforts of the Society in former days.

But it shall not be so; the dying wishes, and prayers, and toils of our beloved missionary brethren shall, so far as we are concerned, be fulfilled. Milne, and Morrison, and their coadjutors, shall not have to say that they laboured, and we

refused to enter into their labours. When I consider the period of time to which we have come, the prophecies in Scripture that tell us that, in the last ages, the whole world shall see the salvation of God, I cannot but entertain the most sanguine expectation of the auspicious results of this hopeful beginning. Let Christianity once get fairly to China, and who can doubt of its advancement and triumph? What system has ever been fairly tried with it, and found to be able to stand against it? Well do I remember the time when we were told of the impossibility of making any impression in its favour on the minds of the inhabitants of the vast continent of India; when we were told of the unchangeableness of caste, and their deep-rooted veneration for antiquity; and when our humble Missionaries were laughed to scorn for attempting to improve the polished Hindoo. But caste has given way; Christianity is displacing Hindooism; idolatry is there on the wane, and would have been much more so, but for the patronage inconsistently bestowed upon that system by our own countrymen in office there, and the representatives of the Government in this land.

But when Christianity once gets into China, and the inhabitants of that empire are able to compare the statutes of Confucius and Buddhu, and all the puerilities mixed with them, with the Christian Scriptures universally diffused in their own language, and eagerly perused by that inquisitive and reading people, think you not that the objects of their idolatrous worship will soon begin to totter, and tumble, and fall, and be entombed in the very soil out of which they arose? When they shall come to see the superiority of our knowledge and civilization; to see how we have carried their arts and inventions to a pitch of refinement as far above that in which they have suffered them to remain, as their first discovery was beyond the ignorance of former ages; when they shall receive benefits of this kind from our countrymen residing among them, can you doubt that their puerile conceits will crumble and vanish? When our women go to them—the glory of our land and the charm of every circle—whose superiority is acknowledged in every country under heaven,—when our women, who have hitherto been so rigorously excluded even from their outports, shall mingle with them in the persons of the wives of Missionaries, or the consorts of nobles and illustrious visitors to the palace, how will the female portion of the Chinese population rise in every thing graceful and dignified by such an association. The Chinese ladies, in a very few years, will be copying the manners of English women; they will be delivered from their present awful situation, and no longer go tumbling about with maimed and stunted feet, but will verify the imagery of the poet—

> "Grace is in all her steps,
> Heaven in her eye,
> In every gesture dignity and love."

How wondrous are the ways of Providence, how mysterious to our apprehension, that this little nation—this handful of people—should be the means of saving, by her civil, moral, intellectual, and spiritual condition, the teeming and swarming population of the globe! If this be not to accomplish great ends by small means, what is? If this be not to show that the excellency of the power is not of man, but of God, what can show it? It was from the East that we first received the light of the Christian religion, to the knowledge and influence of which we are indebted for all our elevation and refinement; and though we have suffered the light sometimes to be clouded, and its beams almost to be extinguished, yet God has been pleased to raise up from time to time a body of men, to roll away the gathering darkness, and to make the Sun of Truth shine out afresh, so as to reflect the beams back to the East from whence they came. We boast of a pure faith; we talk of being in possession of the truth of God, but we are outdone as Protestants by the zeal of Catholics to spread over the world their peculiar opinions. And shall we still be outdone?—outdone in our zeal in all the various classes into which we are divided? I trust that there is not a tongue but will be ready to give a faithful echo to the note, and say, "God forbid!" I hope we shall make this a very serious matter. I pray that my concern for China may not evaporate with this meeting—that my zeal for the spread of the Gospel there may not depart with my speech. I wish to devote my few remaining energies to the bold and faithful maintenance of the truth as it is in Christ *here*, and the spreading of it *abroad* as far as ever my means, and power, and influence may extend. We are called, as ministers of the Gospel, to sustain an arduous post; and there are some upon this platform on whom this particularly devolves —who demand our sympathy, and elicit our prayers to God, that he may continue to make them faithful, bold, and very courageous. But let our beloved Missionaries remember us in *their* prayers. They ask us to pray for them, and never can we forget them. Let them in their distant parts of the world remember those of us who are left at home to sustain the post in which God has placed us. This dear honoured man (pointing to Mr. Moffat) who is about to sail so very soon, probably never to see our faces again, shall carry with him our prayers. Yes, Moffat, you

carry with you, be assured, the prayers of the people of God in this land; but I ask you, when you are sitting under some lonely tree, or by the side of some cooling fountain or spring in Afric's burning land, to remember us in your prayers. It will not be long—it cannot be long—before we meet again; and I trust we shall meet where we are not only to *receive* our crowns, but to *cast them* at the feet of Him on whose head are many crowns, and who alone is worthy.

The Rev. Dr. ALDER, (one of the Secretaries of the Wesleyan Missionary Society,) in seconding the resolution, said,—I regard the period of the world in which it is our lot to live and act, as being especially the commencement of the Missionary era of the church. I am led to form this opinion upon two grounds: first, the rapidly growing desire which is manifested by the churches to convey the knowledge of salvation to the ends of the earth; and, secondly, the state of preparation in which we find the world to be for Missionary effort and labour. Our internal conflict with the Chinese has (for the present at least) been brought to an end; but we are not, and will not, be satisfied until the still small voice of our Divine Christianity is heard in every portion of the celestial empire. This is the great object we have in view upon the present occasion. If I inquire why it is that this noble Institution has taken up this all-important question, I apprehend that they have done so, in the first place, because they feel that China needs Christianity. China needs an instructor; and who shall teach her but the book that says, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent?" China needs an atoning sacrifice, and where can China find it but at the Cross? Who shall reveal to China the righteousness which is of God by faith, and by and through which we are justified, but the agents of this Society, who are the messengers of the churches and the glory of Christ? China requires spiritual renovation, and where shall China find an agent to sanctify, but in the Holy Ghost? The Gospel exhibits the weapon by which he shall accomplish this purpose—the sword of the Spirit, which is the word of God.

I apprehend there is another reason acting on the mind of this Society in connexion with the present movement, and which involves, I think, a great principle;—that wherever God in his providence opens a door for his church to enter, it is the duty of every member of the church to do that which in him lieth to diffuse the knowledge of Christianity in its simplicity, in its vitality, and in all its glorious power. We seek to give the best thing to China that China can receive—the glorious Gospel of the ever-blessed God. This being our great object, we surely may reasonably expect the active support and co-operation of all those who desire to bring glory to God in the highest, to promote peace upon earth, and good-will amongst men. We are not indifferent to the claims of science, and of literature; we are patriots as well as Christians, and we have participated, and do participate, in the feeling of satisfaction which has pervaded various classes in this country, in connexion with the expected new markets for the enterprise, the industry, and the commerce of England. But while we are patriots we are Christians, and we seek to do our first work in the latter character. Allow me to congratulate you, Sir, and through you this meeting, and through this meeting every sound Protestant within the limits of the four seas, that the London Missionary Society is in some degree prepared, at the present time, to assert the claims and extend the influence of Christianity in China. I do this with the greater promptitude and cordiality, because of the scenes I witness passing around me from day to day. Scepticism, irreligion, and worldliness, are combining against Christianity as such, in its highest and holiest character: and, seeing that these evils are abroad, is it not most desirable that we should have some common ground on which we may meet, and on which, while we stand, we may feel that we are one in Him who is head over all things to the church?

I feel that this is such a spot—that this is such an occasion. The Missionary spirit, in its character, partakes of the charity and diffusiveness of the Cross upon which it is based, and on which all its hopes for success rest. It is the determination of those who are officially connected with the Society from which I come, that in connexion with the Missionary enterprise nothing shall divide, nothing shall separate. Since we are not prepared to take up any position in China, we have come to congratulate you that *you* are prepared; but although we shall not be there in one sense, yet we shall endeavour to feel that we are in *another*, because your agents are there. And why should we not feel thus? Our Bible will be there; the doctrine of *justification by faith alone* will be there; the doctrine of the necessity of the influences of the Holy Spirit, in order to our regeneration and sanctification, will be there; the consolations of religion will be there; the purity of Christianity will be there. Why should not we rejoice, and feel that you are—yes, you are, and will be, I anticipate, for some time to come—the

representatives of our common faith? We have the character of being an active and enterprising people, whether we deserve it or not; and if you find your way to China as the leaders of the host, we will, I hope, some day follow in your train, and prove fellow-labourers in the Lord.

I had intended to address myself to one topic in connexion with this subject, and that is, the necessity of prayer, in order to the accomplishment of all our purposes. I was about to allude to that point with a special reference to one thing, the necessity of prayer on the part of British Christians, in order that Great Britain, through the instrumentality of the Holy Spirit, may be made to feel as it never yet felt for the world that lieth in wickedness. There is an abundance of wealth to supply our Missionary coffers, but there is a want of disposition. We can find money to send our troops to far distant lands, to avenge what we call national insult, and to maintain national honour. We can find men and money,—yes, the representatives of Britain can do it,—to carry the banners of idolatry through mountainous defiles, and across rocky heights. If God, in answer to the prayers of his people, pours out his Spirit, to convince the church of the sin and danger of the world, we shall feel as we ought to feel; we shall give according to our ability, and the blessing of God will come upon us, like a flowing and swelling tide, enriching and gladdening our spirits. Allow me, then, with great humility, to say, Proceed in this noble cause. We must succeed. It is not a matter of question whether China shall be evangelized or not. China was in the contemplation of the Divine mercy ere the foundations of the world were laid. China is within the range of the broad primeval promise, "The seed of the woman shall bruise the head of the serpent." China was in the eye of the expiring Saviour when he said, "It is finished," and bowed his head, and gave up the ghost. China is in the heart of the world's Redeemer, as he stands before the throne presenting the memorials of his own sufferings on our behalf. The Father heareth him always; him he delighteth to honour; and he will honour him by giving him not only China, but the heathen for his inheritance, and the uttermost parts of the earth for his possession.

The resolution was then put, and carried unanimously.

W. A. Hankey, Esq., then rose, and after a few prefatory remarks, proposed the following resolution:—

"That this meeting, ascribing all the glory to Him to whom alone it is due, reviews the various preparatory labours of the London Missionary Society, on behalf of China, through a period of nearly forty years, with sincere satisfaction, and devoutly rejoices that the Society is now blessed with a goodly band of faithful Missionaries, who, by diligent and persevering study, are prepared to make known to the Chinese, in their own tongue, the wonderful works of God."

This resolution carries me back, in the records of memory, to an early period in the Society's history, and to the commencement of my own participation in the conduct of its affairs. At the time I advert to, China was the most unpromising field for Missions on the globe. But the early Directors of this Society knew that the Divine decree had gone forth, that the Almighty Father "had given to his Son the heathen for his inheritance, and the uttermost parts of the earth (including China too) for his possession;" and although, apparently, the time was not near for God to work, the time had come for his people to prepare for the enterprise, and the measure was adopted. God favoured, and brought to them Morrison. He was qualified, and sent out with especial instructions to undertake, what the hand of Providence enabled him and his colleagues to effect—the translation of the Scriptures into the Chinese language, and the completion of a Chinese and English Dictionary, (his sole work,) to assist succeeding Missionaries in acquiring that tongue. Morrison went, and was covered by the Divine hand in performing his work. He overcame all obstacles, and rendered himself eminent in his attainments in the language, and was employed and confided in by the servants of the East India Company in China.

At length, through our own publications, it became known to the rulers at home that Morrison was a Missionary—a name as odious in the ears of those in authority, in those days, (I hope it is otherwise now,) as was that of Elijah to the king of Israel. Repeated orders were transmitted for Morrison to be sent out of China, but he had become so essential to the interests of the Company and of the nation, that he could not be spared; and I, who have had the means of being acquainted with the correspondence, am justified in saying, that the British people is greatly indebted to the London Missionary Society for the eminent services rendered to it by their Missionary Morrison, who may even be said to have fallen a sacrifice in its service. He died, through fatigue and labour, in the suite of the British Envoy, Lord Napier, in that series of events which has at length brought on the *crisis*, that now calls the attention of the Society, and of Christians in general, to the great duty of sending the Gospel, not *to*, but *into* China. I might add, that the Society had made another effort, though less direct, on behalf of China, in its Mission to Siberia, now brought to a close through the jealousy of the Russian Government. The question then arises, What is

this Society and other British Christians to do? The answer is, Vigorously to go forward. The friends of the Society are now invited to come forth to its support, to furnish the Directors with the means of accomplishing the resolutions they have already come to, and others, which their inclination and duty will equally prompt them to form. But do we wish, as a Society, to go alone to this holy warfare? to reap its honours undivided? By no means. Stand foremost in it, we cannot but do, and that is honour enough for us. We invite all evangelical Christian brethren to send out their forces. We gladly offer them the advantages which the labours of our Morrison, Milne, and others, can afford in preparing for the warfare. Support our endeavours by such means as you have it in your power to supply; and let us with fervent prayer, and one heart and hand, open a campaign not to be closed till China is won to the Cross of the Redeemer, and a full answer to the petition long offered on his behalf is returned—"Thy kingdom come."

The Rev. A. F. Lacroix, of the Bengal Mission, in seconding the resolution, said, —There are, from time to time, events happening in the world which have a mighty influence for good or for evil upon vast portions of the human race. One of those events was the discovery of America. It brought into contact with Europeans many nations till then unknown, and even undreamt of. But, oh! how baneful and calamitous was the influence which, through the cupidity, superstitious bigotry, and cruelty of the discoverers, this event exercised on the newly discovered races. Within the last few months an event even more momentous than the discovery of America has taken place. An empire containing full one third of the whole population of the globe has been brought into what is likely to be an extensive and permanent contact with Britain; and the influence which the latter must necessarily exercise upon the former, will, indeed, be a powerful one. Oh, may it be as beneficial as it will be powerful! Yes, the success of British arms in China, and its result in opening that vast empire to British influence, is an event of incalculable importance. The opening of China truly is a voice of the Lord, calling upon his people to arise and be doing. Does not this event plainly show that he himself is now at work upon the earth; and does he not clearly intimate thereby, that the time so long wished for, so long prayed for, is now come, when all nations shall hear the sound of the Gospel, preparatory to their being formed into that glorious kingdom which shall include all the tongues and all the kindreds of the earth? Is this, then, a time for lukewarmness and inactivity, when the Lord himself has set his hand to the work? Should not all his servants, under such circumstances, feel most anxious to be coworkers with God in the noble enterprise of making known the Gospel of truth to the millions to whom access has now been opened? Oh, let them do it with all their might, and with the full confidence that He who rules supreme in heaven and upon earth will uphold them, and will be with them! "Have I not commanded thee, saith the Lord? Be strong, therefore, and of good courage, for the Lord thy God is with thee; be strong, and let not thy hands be weak, for thy work shall be rewarded."

Let me touch also upon the *claims* of China. It contains 350 millions of your fellow-men, whom you are commanded to love as yourselves. If, as has often been observed, (nor can it be too frequently repeated,) the value of one immortal soul far transcends that of the whole material world, of what immense value must hundreds of millions of souls be! And as it is in your power to send forth that Gospel which is able to save them, will you not do it? Do not allow yourselves to be discouraged by the idea that, amongst such vast multitudes, the few Missionaries you may be able to send out will effect but little. That is not the right way of calculating in a matter like this. It is not expected that European Missionaries will ever complete the conversion of China, or any other great nation, nor even that they will be the main instruments in carrying it on. But the task which devolves upon them is to begin that great work, and to put into motion the mighty spiritual engine which eventually will accomplish the end in view. When that is done, the Lord himself will raise up from among the natives themselves agents to prosecute the work among their own countrymen, and to bring it to completion. I had intended to bring before your notice another claim of China upon you as British Christians. It related to the opium question; but as we have been informed that effective and proper measures will be taken to put a stop to that traffic, I will forbear urging the matter upon you now. I will merely say, that in India my Missionary brethren and myself have invariably found the use of opium to operate most fatally upon the progress of Christianity. Accordingly we have had but few inquirers from among the class of opium-smokers: and where (as was the case in the church of which I was pastor) some of them had been admitted as members, after what was thought a thorough reformation, it was subsequently found necessary to cut them off from church-fellow-

ship, and *that*, in every instance, for crimes which could be traced clearly to their having unfortunately returned to the use of opium.

With such facts as these before me, can I forbear urging you, when the proper time comes, and when it can be done in a Christian and lawful manner, to do all that in you lies to cause this baneful traffic to cease? And in order to counteract the injuries already effected by it, let me urge you, at least, now to send to China the Gospel, that best of antidotes, which will tend more than anything else to prevent the progress of the dreadful evil, and may save millions of our fellow-creatures from temporal as well as eternal death. Permit me further to mention, that as an instrument by which to work, the London Missionary Society has the strongest claims on the support of all those who are anxious to benefit the population of China. It has, as you have already heard, been the first, nay, I believe it has been the only one of all the European Protestant Societies, that has ever interested itself actively for that vast empire. It has for forty long years continued faithfully attached to that cause, notwithstanding the many discouragements it has met with; and though the condition of that cause appeared almost hopeless, the Society has believed and laboured against hope. Now, I ask you, would it be right, would it be grateful in the British Christian public, now that brighter days are dawning, to forget the Society that remained faithfully attached to China during the many gloomy years that have gone by? This Society, moreover, as you have heard, is *prepared* to enter on active labours. Not only has it on the spot a printing press, Chinese types, and all the apparatus for forming a Missionary station, but it has actually there eight devoted Missionaries, all well acquainted with the difficult language of China—a language acquired at the expense of much time and exertion! Will you allow such an immense advantage to be lost, and refuse to labourers so well fitted for their work the means of entering upon it? God forbid!

Again, where can you find a medium more satisfactory to your own minds for the evangelization of China, than that afforded by the London Missionary Society? I doubt not but it is your anxious wish that the Gospel of Jesus should be introduced into that vast empire in all its purity, and divested of all human additions. And in this you are perfectly right; for human additions have been, and ever will be, the bane of Christianity, and would be so especially among a population so exceedingly superstitious as the Chinese. Now, is it needful for me to remind you that the London Missionary Society, by its very constitution, aims, and aims solely, at the propagation of the pure Gospel of Jesus Christ, as contained in the Scriptures of truth? And in proof that it actually does so, I boldly appeal to the uniform practice of its Missionaries since its formation, nearly half a century ago. Yes, I fearlessly assert, that the Gospel was never, in our days, preached with greater purity, and more divested of human additions, by any ministers, than it has been by the Missionaries of this Institution. You may, therefore, safely confide in the assurance that they will be the faithful executors of your laudable intentions in this respect. But I have yet a few words to add in my capacity of a Missionary to India; and I am sure that you will not think it out of place, if, on the present occasion, I remember the land of my adoption—the sphere of twenty years' labour in the cause of Christ—the land which, of all others on earth, lies closest to my heart. The remarks I shall offer bear closely on the subject of China. India, that land which contains one hundred and thirty millions, not of strangers, but of your fellow-subjects, is *already* prepared for the Lord, by the most wonderful dispensations of his providence, for the introduction of the Gospel. India, in fact, is already what it is only *hoped* China will once become. India, therefore, has the strongest claims upon your attention for its own sake, and also because if you do not attend to these claims, you must utterly relinquish the idea of your exertions being blessed in China. Need I remind you, that it is only when we faithfully improve the talent intrusted to our care, that God vouchsafes to grant us more. But if we neglect that talent, not only can we have no hope of obtaining more, but even that which was left unimproved is taken away from us. Now India is the talent which was long since intrusted to Britain to improve, and if you neglect it, may it not be taken away from you? At all events, on the supposition of such neglect, what blessing can you anticipate on your efforts in the new sphere opening before you?

India, too, is a most important field in relation to China, on account of its geographical position. Bordering as it does on the celestial empire, India, as being a British possession, cannot but exercise a mighty influence upon it. It is an historical fact, that Buddhism, which is one of the prevailing creeds of China, was originally derived from India. If India, then, in the propagation of erroneous opinions, exercised such a mighty influence upon its neighbouring country, China, what might not be expected from it, if it were filled with the light of truth; if its inhabitants were burning with

zeal for the glory of the true God, and anxious for the eternal welfare of their fellow-creatures? Indeed, it is my firm belief, that it is on account of the favourable situation of India, and with merciful views to the adjacent nations, especially China, that God has placed India under the sway of Britain, and so wonderfully and visibly prepared it for the immediate reception of the Gospel. Let India, then, only be evangelized, and, humanly speaking, it will mightily contribute to the establishment of the Lord's dominion in China and the surrounding countries. I cannot conclude these observations, without mentioning to this meeting, my strong impression, that the Lord, by opening such vast empires as India and China, at the present time, to Missionary exertions, intends thereby to induce his people to desist from the unhappy controversies and differences which have so long prevailed amongst them and divided them, and on which they have spent so considerable a portion of their time and their energies. Yes, it appears to me that the Lord, by making these vast countries accessible to the Gospel, intends to divert the attention of his people from mere private and sectarian interests, and to point out to them a far better and far nobler sphere for their exertions. Oh, then, that all Christians in this much-favoured isle, who hold Christ the Head, would now lay aside their own private party interests, and unite in sincerely and earnestly seeking, above all other things, the conversion of those millions of their fellow-creatures who are still "without God and without hope in the world!" They would present a phalanx which would carry everything before it, and which nothing could resist. Then, also, no doubt, would the smile of Heaven continue to rest upon their native land, and Britain would, doubtless, then be still long kept in possession of those vast dominions over which the sun never sets; when her children, with one accord, thus make it their chief concern to cause the Sun of righteousness to shine upon the numerous nations intrusted to their care by an all-ruling Providence.

The resolution was then put, and carried unanimously.

The Hon. and Rev. B. W. Noel, on rising to move the next resolution, was received with cordial and reiterated plaudits; on the subsidence of which, he said—The resolution which the Directors have intrusted to my care, has, at first sight, something of an equivocal character. I have been requested to propose that you should enlarge your Missionary efforts,—that you should commence a most important Mission of indefinite extent, and *that* in circumstances which probably will demand much effort and much expenditure, at a time when your resources, though not diminished, are yet inadequate to the ever-growing necessities of the vast Missions already under your superintending care. Scarcely any one can feel more strongly than I do how necessary it is, that a Society, like an individual, should keep within its resources, and should not contract engagements which it may be very difficult, if not impossible, to fulfil. But, equivocal as the character of the resolution, on the first view of it, appears, I trust the meeting will come to the conclusion, which I desire, if I can, to establish to your conviction—first, that the circumstances under which the proposition is made are most urgent, while the opportunities for action are most inviting; and, secondly, that the resources *may* be made adequate to the demand. Prudence itself cannot refuse the conclusion we wish to arrive at if both these conditions of the proposition are fulfilled.

That the circumstances are urgent which have called together this meeting, is at once proved by the fact of this large assemblage being convened, and by the knowledge which every one in the assembly possesses of those events which have recently transpired. Yet it must not be supposed that all the circumstances under which we meet are propitious; it must not be imagined that there are no difficulties in the way, or that those difficulties have not, in some respects, been recently aggravated. To one, our attention has been directed this evening, the sale of opium in China, by British merchants. If all the effects which follow the distillation and sale of ardent spirits in this country are found to proceed from the use of opium in that distant land, then it is evident that, if British merchants abroad have carried on the sale of that noxious drug, as British traders at home have carried through this land their own poisonous distillations among the millions of our own country, a noxious influence must have been exercised on the minds of all the reflecting portion of the Chinese with respect to the religion of that people from whom such a trade has emanated. They see the death that follows from the use of that pernicious drug; they see the demoralization resulting from it; and they *must* have formed prejudices against the character of that people with whom they have become acquainted only through such a medium. In addition to this, they have witnessed the prowess of our arms, impressing them, it is true, with a high degree of respect, and even terror, for the valour which characterizes our forces; but they have also seen the character of our soldiers and seamen, never marked by very strong attention to religious duties; they have witnessed some of those excesses

which always follow in the train of successful warfare, and the reports of these excesses have a thousand times been repeated throughout the vast population, and, in all probability, abundantly exaggerated.

At the same time, it must be remembered with thankfulness to God, that the course of events has, nevertheless, been favourable to that work in which you are engaged in various important particulars. It would be unjust to our countrymen in those regions, if we were to lose sight of the fact, that they have taught the Chinese with whom they have come in contact, that European traders are honourable, and expect those with whom they deal to be honourable likewise. We have given them a specimen of honest trade, as well as of one that is injurious. They have seen with what care a negociation is carried on, and that we maintain with undeviating integrity the treaties which we form with them. All this is calculated to impress them favourably with the morals of a Christian people; nor is it wholly lost to the cause of religion that our Government, under the conviction that we must not permit the law of nations to be disregarded, and innocent men to be imprisoned, and their property taken, instead of those that are guilty, require that the representatives of the British Government shall not be insulted, nor treaties with nations violated. As the result of that warfare, which doubtless all must deplore, the Chinese have at least seen this, that this nation can be honourable and humane even in victory. I should say that the effect of that warfare is not mischievous *only*, because as we have learned of the Chinese, by the testimony of all who know them best, that if they are disposed to trample with timidity on the hare, they are also disposed to treat with reverence the lion; and we have taught them that there is a lion-heart, as well as a gigantic spirit, in England. If this impress them with respect for the persons who represent our nation in China, you can see how it will throw a shield in that distant sphere of labour over the character of the Missionary who presents himself among them.

But if the course of political events has not been altogether injurious, there are other effects, alluded to this evening, which distinctly summon you to action in that distant field. The labours of Morrison will never be lost. His Chinese Dictionary smooths the way for the prosecution of Chinese studies to all who come after him, and will save the energy and the time of many a Missionary, and enable him to enter upon his labours far more rapidly than otherwise would be possible. The Bible which Morrison has translated, and given to that people, has already been read by numbers; and some notion, at least, has been formed along the maritime coasts, of the character of that religion which we are disposed to propagate amongst them. Besides which, the prudent and persevering efforts which this Society has made for the spread of Christianity among the numerous emigrants from their own shores, have manifestly prepared the way for the direct invasion of idolatry in China. The sagacity which planned and founded the Anglo-Chinese college at Malacca will not be fruitless in its result; and those young men who, as students there, may be brought to a knowledge of the truth as it is in Jesus, will one day assuredly be found instruments, as one already has been, in improving the condition of their countrymen. If we can point to such an evangelist as Leang-Afa, already in the heart of China, distributing Christian tracts to hundreds and thousands surrounding him, and then addressing to them the words of eternal life, why should not one hundred Leang-Afas arise by-and-by, if only your efforts are increased, and your prayers accompany them?

Now when we consider the point to which this question has been brought; the cheering accounts which Missionaries have given, who have tracked every bay of the country from Pechelee to Canton; the curious eagerness with which the natives thronged to receive the books which Europeans gave them; we may imagine that with tenfold more interest than before, they will be perused whenever a Chinese eye rests upon an English tract—a tract that tells him of the religion of England—which tells him of the geographical position of many of its inhabitants, and the character of its institutions. The Chinese may say, These tracts tell us of that mighty people whose cannon we never ventured to meet; who threw down, as by enchantment, the fortresses which we believed impregnable, and before whom Tartar desperation could effect nothing. Will they not listen with wonder to the words which tell them, that those whom they thought were barbarians in the remotest parts of the earth, are a people more civilized, and more to be dreaded than those of the celestial empire?

All this is preparing the way for the introduction of Christianity into China. If what my Rev. friend, Mr. Lacroix, has said, be true, that in India there were incredible obstacles to the entrance of the truth, and the fact of their being overcome were ingeniously made by him the reason why we should concentrate our energies in India, rather than in other parts of the earth, yet remember that the conquests of those obstacles are a proof that similar victories await the faithful soldiers of the Cross

elsewhere. In China there is no caste enslaving and chaining the minds of men, as in Hindostan. There is no priesthood like the Brahmins, for the Bonzes of China are as much despised as the Brahmins are revered. In China there is no long chain of miracles—lying miracles, it is true, but believed by millions—which have every where met the statements of the Christian Missionary in India, respecting the genuine miracles which establish the Gospel of Christ. In China there is no reverence for prescriptive faith—a faith handed down from the remotest ages. The time at which Buddhism was introduced is well known. It is a comparatively modern faith; and all they can oppose to us from remote antiquity, is the cold, heartless scepticism of Confucius, which cannot retain its hold, even upon a small minority of that people. It is therefore apparent, that the circumstances under which we are called to enter this novel field of Missions are most inviting, and those eight Missionaries, it may be presumed, by their long acquaintance, not with the Chinese language only, but with the Chinese character and habits, are now, at last, standing as once the army of Israel stood on the banks of Jordan, and are looking to the land of promise, to the ultimate attainment of which they have devoted their hopes and their lives. It is not for those who sent them forth with this prospect, telling them to devote their energies to the accomplishment of this design, now to tell them, in this hour of auspicious hope, that they must restrict their energies, and turn back from those distant fields of labour, where hitherto they have wrestled in faith and patience with such varied obstacles.

Something, then, it is obvious, ought to be done, to improve the advantages which circumstances have placed in your hands. But, it may be asked whether the time is come; whether the resources which Christian zeal has placed in the hands of the Directors are such as warrant them to engage in any new undertaking, however momentous, or to turn their attention to new fields of enterprise, however ripe the harvest seems to be for the sickle. When we remember the resources of this great nation, and think how large a portion of that nation is interested in Christian Missions, it seems impossible to doubt, that with an adequate knowledge, and with a due conviction, of the character of the emergency, these resources must be placed in the hands of the Directors. It was only last year, that upon the mere mention of the Missionary wants of the church, the Sunday schools connected with the Wesleyans raised for their Missionary Institution 4,800*l.*, the mere savings of those little sums of money which the tenderness of parents put into their hands for their childish purposes. The mere infantile contribution of young hearts, opening for the first time to the wants of their sable fellow-creatures, gave 4,800*l.* to aid the Society in its need. And is it conceivable, that the thousands, the hundreds of thousands, that are interested in the progress of your Missions, are not able, if a good cause is proved to them, to do far more than this? Why even *this* would justify and enable you at once to enter upon the important Mission. But they can surely do *far more* than this. If I were asked what it was that would justify your Directors in this undertaking, I find the complete answer in this assembly—in your conviction of duty—in your resolution to accomplish what duty dictates. There is answer enough here to satisfy the Directors as to whether or not they ought to proceed in this undertaking. With the advantage which cheap postage affords, you can make the news circulate every day to every part of the empire; this meeting may fill the whole country with a knowledge of the claims of China, and you may make every Christian pulse beat in unison with your own, while you resolve in this hall that your Directors shall not want the means of proceeding in this benevolent and sacred work. Here, then, alone is the answer, as it seems to me, to the question, whether you may, with resources inadequate to the present Missions, yet enter upon a new and costly one without the charge of imprudence? If this be established in the affirmative, then I am prepared to move the resolution which your Directors have intrusted to me, and which I will now therefore read:—

"That this meeting deliberately and heartily approves of the measures adopted by the Directors, for the removal of the Anglo-Chinese College from Malacca to Hongkong, and for transferring the labours of the Missionary brethren hitherto prosecuted in European settlements far distant from China to the island now ceded to Great Britain, and to such of the Chinese cities opened for commerce by the treaty of peace as may appear most eligible for Missionary efforts; and that this meeting, deeply sensible of the inadequacy of the present amount of agency, warmly approves and commends the resolution of the Directors to increase the number of labourers already in the field."

I must now offer a few remarks on the three topics which this resolution embraces. I have to recommend to you, on the part of the Directors, to remove the Anglo-Chinese College from Malacca to Hongkong. Nothing can be more important than this; and I am persuaded that those I have the honour to address know well the importance of training up that Missionary agency to which Mr. Lacroix has directed our attention. It is not by European agents only that we can hope to line both banks of the mighty inlets to China with villagers be-

lieving on Christ, and worshipping God in spirit and in truth. But it is by multiplying Chinese labourers that this great work, if effected at all—and the word of God permits us not to doubt it—must be at last accomplished. If so, nothing can be wiser than, at the present moment, when we have the opportunity, to enter on the work, and establish a broad and deep foundation for Missionary success, by beginning at once to train young men in the Anglo-Chinese College for Missionary service in China. But it is obvious, that our position at Hongkong will be incomparably superior to that at Malacca, which is 1,500 miles distant from Hongkong.

The second point which I am instructed to recommend to you this evening is, that your Missionaries shall be removed from the posts they now occupy at a distance from China, and placed at Hongkong, and those cities opened to European enterprise. And here a thought has occurred to me, mingled with a feeling of regret, which I cannot help expressing. As Mr. Lacroix naturally feels for India, lest some of your resources should be diverted from that interesting land, it is natural to ask ourselves, What do the Directors mean to do with Penang, Malacca, Singapore, and Macao, where Christ has been honoured and preached for so many years by such faithful labourers? Are all these stations to be swept away like a dream? Is nothing to be done for them? I would say, the Society must not think of relinquishing its efforts there, so long as the religious community at home places in their hands resources adequate to the expense. But at the same time, if a sacrifice must be made, no one can question that when one-third of the human race, scarcely known to us but by their crimes and their follies, asks for the humane interposition of England,—if one sacrifice or other must be made, Ningpo, Shanghai, Amoy, Foo-chow-foo, and Canton, must not be left while these more distant places are regarded with greater interest. Here the tide of commerce is setting in; here European population is to be guided; here you are to exercise a sanctifying influence on the European community; here you are to set an example which a whole empire may see. I might almost use the powerful language of Napoleon. If he could say, as his army marched over the plains of Egypt, "Centuries are looking down upon us from the Pyramids;" so may we exclaim to the first Missionaries that shall enter China, "Centuries are looking down from the lofty mountains of the Himalayas, to see what the first evangelists will do, to bring those benighted millions to the knowledge of the Saviour." You approve, then, of the second of the propositions which your Directors have (it appears to me most wisely) offered to your notice.

There remains a third, which is yet more adventurous, and therefore seems to demand still more consideration; it is, that within two years, ten or twelve men shall be added to the list. But think a moment, and I am persuaded that you will feel that you must not shrink even from this responsibility. Do you send your Missionaries to labour in a tropical climate, to toil in the acquisition of the most difficult of languages; and do you send them there to labour and die alone? Are they to have no respite? Is a brother's face never to be seen by them? Are they never to unite in social prayer? Are they never to mingle their counsels in the most arduous undertaking that can be set before a body of men? Should there be no division of labour amongst them? These Missionaries have to translate books into a difficult language, to become expert and fluent in tongues not their own, to stand before mandarins and emperors; and they must be in Pekin what Morrison was in Canton, when it was said in vain to the Governors, "Send him home," because they said, "We want him here." You must have men in China, who, when our ambassador visits the metropolis of that country, can go with him, and stand before a monarch, in some respects the mightiest on earth, and implore him, as he values his own salvation, not to interpose his mighty power between his subjects and their salvation. You want men who will do what Verbeest and other Missionaries have boldly done—penetrate the interior, and tell the mandarins and great council of state, and the emperor of three hundred millions, that there is a God, to whom they are responsible, and a Saviour who may yet rescue them from condemnation, beseeching them, by the mercy of Christ, as St. Paul, when in chains, be sought Agrippa, to believe, and turn to the Redeemer and live. For all this, it is most apparent, that there must be not the same force which is now occupied in China, but a much larger one. You want some to translate books into the language of the Chinese; you want others to conduct the education of their youth, and form a native ministry; you want others who can conduct the labours of the press; and still another class must be occupied in evangelizing those around them; and as God blesses their labours, some must be engaged in forming and cherishing the Christian churches that have been gathered, in the midst of this population, from heathenism. Nor can we conceal from ourselves that men, the noblest and the best, are wanted. You must not take Lacroix from Bengal, you must not take

Moffat from Africa; but if ever you are to accomplish the work that God calls you to perform, you must have new Lacroixs, you must have other Moffats. Many a young man of the same energy, the same charity for souls, the same zeal for the Redeemer, must be found among your thousands, or this work cannot be prosecuted to its accomplishment. God has not promised to work miracles, though he blesses faith; and therefore the grand necessity which this day exhibits to us, is, that there should be found some to inherit the assiduity of Morrison, the devotedness of Milne, and that living virtue which I rejoice to think the lists of your Society still contain and exhibit.

If I am asked, lastly, why is it that I appear here, without having shared in your labours, or participated in your conquests, to advocate this cause? I answer, because I pity the Chinese, and rejoice in seeing any efforts that are made to ameliorate their condition, and bring them to an acquaintance with the Saviour. What would you have thought of that Jewish cottager, who, when confined by sickness, and incapable of aiding a fellow-creature, as he saw the good Samaritan walking on foot, on the way to Jericho, and tenderly watching the poor traveller whom he had placed on his beast, should have turned away to execrate the Samaritan for his deed of charity? You would not have thought that that Jewish bosom was animated by any of the feelings of Him who came to seek and to save the lost. And such, I conceive must be the feelings of every man, who, when you are called by Divine Providence, and are willing to labour for those in a yet more forlorn condition than the traveller on his way to Jericho, does not bid you God speed. It is not merely to teach the women of China to walk with the grace to which my friend, Dr. Leifchild, has so felicitously alluded; but it is to give bloom to the emaciated cheek, which the unnatural practice of consuming opium has deprived of the hue of health; it is to prevent the millions of the women of China sinking into premature old age, by that cruel practice; it is to give to every home a mother, with a vigorous intellect and a warm heart, that she may be a blessing to her children, instead of leaving them in orphanage before half her years are accomplished;—it is not to teach the women of China to tread on God's earth with a firm step, but to give them moral dignity, instead of moral degradation and mental imbecility;—it is not to teach them to bound with the foot of health over their native fields, but to teach them to walk in the road to heaven, and run with patience the race set before them, looking unto Jesus. It is not merely to give to the youth of China an education which shall ameliorate their temporal condition, and to let them enjoy what it is well known the children of Bengal enjoy in many an English school established by Government—the means of obtaining European knowledge and the arts of life; but it is to give to them, through the knowledge of the Scriptures, that acquaintance with immortal and eternal truth, which is to fit them for the enduring bliss of heaven. It is to grapple with every form of evil which now enslaves and torments them, and bring them to that liberty wherewith Christ makes his people free. It is not to say to an arbitrary, despotic Government, that they are no longer to treat these three hundred millions as slaves made for their pastime; but it is to throw open the dungeon doors in which a far worse tyranny has held them, and to give them at last a place among the free-born children of God, when the blessing of Heaven shall ultimately crown your endeavours and surpass your wishes.

Am I asked again why I take an interest in this work? It is because, when the Providence of God has called out a Protestant army to march directly to the invasion of idolatry, and points out the road to victory, I behold one regiment ready for the work; and as I hear the military music, and see the unfurled banners, and watch the gleam of the bayonets as they advance on the road of duty towards the goal of victory, I cannot resist the impulse I feel, as the subaltern of another regiment, to raise my voice and cheer them on. Yes, I must give my comrades a cheer from my heart, and then go back to urge my own regiment to follow as quickly as it can to engage in a warfare that will break no widow's heart, that will throw no gloom over the orphan's home, but bring them undecaying joy in this world and the next. While, however, I should be unpardonable not to rejoice in the prosecution of your labours, permit me, in conclusion, to impress upon this meeting my strong conviction that this must be accomplished without the relinquishment of other spheres of labour on which you have entered. It were not charity, but cruelty—not firmness, but vacillation—to abandon those other spheres of honour and usefulness where you have entered. Our fellow subjects must not be overlooked, because those allied with us in commerce call for our sympathies. Bengal has harvests waving for the sickle on her noble soil. Were Hindooism once uprooted, the whole East would fall before the Gospel. You have, therefore, everything to summon you to encounter the heathenism of China. But there is another army in the field, that has preceded us there. There are hundreds

of thousands now of Chinese converts to Romanism; and these, be sure of it, can never become our allies. Between us and them there is a moral gulf, which is impassable. Never can we hail them as allies; never, till God reveals the light of the Gospel to their eyes, will they welcome us; and therefore, there is a new force with which we must wrestle, if we belong to the army of Christ, and we must requicken all our energies to make recruits. We must not, as our brethren have told us, spend our energies on questions at home which might occupy our feelings and our time; but with one heart and one soul devote ourselves to the great work of endeavouring to reclaim to Christ our Saviour the millions of that benighted world, which is miserable because it knows him not.

The Rev. ARTHUR TIDMAN having read a list of subscriptions towards carrying out the object of the meeting,

The Rev. JAMES SHERMAN then stood forward and said,—I rejoice much to participate in the pleasures of this meeting, and I especially rejoice that the first services in connexion with sending the Gospel to China, in a more advanced form than hitherto, were begun with prayer. I am very happy to tell this meeting that that devotional service was not without its effect upon the people. I trust that a spirit of prayer was awakened on that occasion in the hearts of the thousands then assembled to beseech God that he would pour out his Spirit on the vast empire of China; and, as a spirit of prayer is generally, I might almost say universally, associated with liberality, a few effects of that kind have already followed. I was much struck with the first offering to the cause. It was that of a poor man, who appeared in his working dress, and said, "I have eight half-crowns in my pocket, and good Dr. Burder and Dr. Morison have drawn them out; and I hope God will graciously bless this offering to his cause." The second is that of a poor widow, whose whole income was 80*l.* per annum. She came to me some time ago, and stated that she had saved 10*l.* for her funeral, but she thought it was better to give it to the Missionary cause. But after this devotional service, she came to me, and said, "This is rather a bad season to give, and my stock is low, but if you will accept two sovereigns, I give them with my heart for the cause of China." A servant girl, whose wages are not very large, requested me to accept 10*s.* for the same object. A tradesman, who has regularly contributed 20*l.* per annum to the London Missionary Society, stated his determination in future to make it 50*l.* He added, that he might only live 12 months, and had therefore resolved to leave a legacy to the Institution, but, on reflection, it had occurred to him that Government would take a tenth-part of the money, and he had, therefore, resolved to become his own executor, and present a donation of 1,000*l.* to the Society. I have, therefore, much pleasure in presenting to the Secretary a cheque for 1,000*l.*, from our kind friend, William Flanders, Esq.

The Rev. JOHN ARUNDEL announced a fresh list of subscriptions, and

The resolution having been seconded by the Rev. J. CLAYTON, was then put, and carried unanimously.

The Rev. THOMAS ARCHER briefly moved:—

"That this meeting, fully aware that the measures necessary for strengthening and extending the Society's Chinese Missions must involve a considerable addition to its present expenditure—an expenditure to which its resources for several successive years have proved unequal—recognises the necessity of special efforts, to meet the solemn claims of Providence on behalf of China, and hereby presents its assurance to the Directors of cheerful co-operation in their endeavours to meet the urgency of the occasion, and the magnitude of the enterprise; and, deeply conscious that the best concerted plans and the most strenuous exertions are powerless without the accompanying grace of the Holy Spirit, this meeting desires to combine with labour and zeal for the salvation of China the spirit of humble dependence and earnest prayer."

The Rev. ROBERT MOFFAT then rose, and when the cordial greetings with which he was received had subsided, he said,—I feel persuaded that I am returning to Africa, the scene of my former labours, with the benediction of many a warm and fervent heart; and I have to testify to you the hallowed pleasure which I have felt in all the intercourse which I have had with the religious public at home. Much has been said about China, and much remains to be said; much has also been said with respect to India; but I know that no new places, no new enterprises, and no renewed exertions, will separate your affections from Africa. When I return to Africa, I shall, as I have often had occasion to say before, reflect with delight on the many thousands of the young in this country whom I have been enabled to address. I have more than once stated that the heart of a Christian was something like the world, though not quite so round. On one side is depicted Africa, and that will have strong lines on my heart; on another part is depicted America; on another we have seen the spots of the Southern Ocean; and on another India, and her millions. I now think that I feel that on my heart, India, aye, and China too, is depicted; and though I cannot advocate their claims as they have been advocated to-night, yet I am sure that when far separated from you in the wilds of Africa, I shall remember China. I must again express the gratitude I feel to the many thousands in my native land, belonging to almost every section of the Protestant church, for

the kindness they have heaped upon me. Sympathies, aye, and more than sympathies, have been felt; prayers, deep inwrought prayers, have ascended to God for myself, for my dear partner and family, and for my young fellow-labourers, whom I am glad to find on the platform, to witness a scene which I trust will ever cheer them in the wilds of Africa, where far different scenes will be presented to their view. But before I sit down allow me to say one word more. There may be some here, I believe there are many, to whom I should gladly go personally and thank them for their kindness. There are many others, not here, to whom I ought to make the same acknowledgments, or to whom I ought to write; but, as I said before, "the time of my departure being at hand," I cannot fulfil my wishes. Many and arduous are my engagements, even at the present time. I am now carrying an enlarged edition of a Bechuana hymn-book through the press, independently of numerous other things that call for my attention. I trust I shall be excused by those who expected to hear my voice, or to see a line from my pen, but whose expectations could not be realised. The latter, however, may still expect to hear from me after I have been borne along the blue ocean, and have returned to the sable sons and daughters of Africa. But, whether they hear from me or not, they may rest assured that, while memory holds her seat, I shall never, no never, forget the kindness I have received in my own land. I heartily second the resolution, though I dare not say, Farewell.

The resolution having been put, and carried unanimously, a hymn was sung, after which the Rev. JOHN ARUNDEL pronounced the benediction, and the meeting separated.

SPECIAL CONTRIBUTIONS

ON BEHALF OF THE MISSIONS TO CHINA.

	£	s.	d.
Wm. Flanders, Esq. ...1000	0	0	
Thomas Wilson, Esq. ...200	0	0	
W. Alers Hankey, Esq. 100	0	0	
Mrs. and the Misses Hankey 50	0	0	
Thos. Thompson, Esq. and Family (for Scriptural Education, in the establishment of Sabbath & other Schools..105	0	0	
S. Fletcher, Esq. Manchester 100	0	0	
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Miss Wontner..... 10	0	0	
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Paddington Sunday-sch. Children 6	0	0	
German Missionary Association, at the Savoy, per Rev. Dr. Steinkopff..... 5	0	0	
Sums under 5*l.* 9	7	0	
Collection at Public Meet- in Exeter Hall 152	6	10	
	£3,006	9	10

SPECIAL MEETING ON BEHALF OF THE CHINESE MISSION.

The Committee of the Bristol Auxiliary have promptly made arrangements for a meeting, in aid of the efforts now in progress for strengthening and extending the Society's Missions, to be holden in the city of Bristol, on Thursday evening, February 9, at which the Rev. A. Tidman, Foreign Secretary, and the Rev. A. F. Lacroix, from Calcutta, will attend, as a Deputation from the Parent Society.

ARRIVAL OF MRS. LESSEL FROM INDIA.

It is with peculiar thankfulness we announce the safe arrival, from Liverpool, of Mrs. Lessel and her family, after experiencing a most merciful and extraordinary deliverance from shipwreck, off the coast of Cornwall, during that fearful and destructive storm which occurred in the course of last month. Mrs. Lessel was returning to her native country for the benefit of her health, in the *Jessie Logan*, bound for Liverpool, and had nearly reached the termination of her voyage in safety, when this disastrous and terrific visitation occurred. Intelligence speedily reached London, that the *Jessie Logan* had been cast away at Boscastle, near Launceston, after being abandoned by the crew and passengers, of whose escape it seemed impossible, from the tremendous violence of the storm, to entertain the slightest hope. So entire was the conviction that our friend and sister, Mrs. Lessel, with her children and attendants, had perished in common with their fellow-voyagers, that the Directors felt it their duty to communicate the melancholy tidings to the friends of Mrs. L. in Scotland, and to present, at the same time, those expressions of Christian condolence which an occasion so sorrowful demanded. Scarcely, however, had they performed this painful task, when, to their unspeakable relief and joy, accounts were received from Ireland that the passengers and crew of the *Jessie Logan* had, with the exception of one man, been all saved. When the vessel was nearly full of water, and expected every moment to sink, they were most providentially delivered from their awful situation by the ship *Lynx*, bound from the Mediterranean to the port of Cork, whither they were taken. Mrs. Lessel left Cork with her family by the earliest suitable conveyance, and on the 22nd ult., reached the port of Liverpool. She has since proceeded to Scotland, and the Directors cannot but offer their heartfelt congratulations to herself and her friends on the gracious and timely interposition by which she and her children were rescued from the awful calamity to which they had so nearly fallen victims. The Directors also gladly take this opportunity of acknowledging the kindness which Mrs. Lessel received under her distressing circumstances from friends of the Society and others both at Cork and Liverpool.

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and at 7, Lower Abbey-street, Dublin.

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